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AUTHOR Stewart, Edward C.
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ABSTRACT

During the 1960's the field of cross-cultural studies matured. With the recession of behaviorism and with the resurgence of cognitive psychology the discipline became known as Intercultural Communication. Rather than emphasizing the similarities between cultures, a principle previously advocated, the content of the field of intercultural communication focuses on the premise that people do differ in very fundamental ways because of their backgrounds and cultures. As a result of this trend, the study of values and reasoning as effective commodities of instruction in intercultural communication courses has emerged. Cultural differences in the dimensions of perceptions, patterns of thinking, language and values are of relevance to the student. (EE)

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DIMENSIONS IN CROSS-CULTURAL INSTRUCTION

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Edward C. Stewart
Peace Corps

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Changed Instructional Climate

In some cross-cultural instructional programs it is necessary to stress the distinction between area studies and cross-cultural studies. The necessity is a relic from the recent past, the times of the early sixties and the late fifties, when cross-cultural communication became a defined field of instruction, for both education and training. In American programs the content consisted of the facts and theories of politics, economics, geography, history and society--the list is not exhaustive--which were considered necessary to prepare for a sojourn abroad. The thrust in instruction originated from certain assumptions of American society which were implicitly adopted in the field. All men are the same, and if all men were to have the same background and opportunities as Americans, they would have similar outlook, attitudes, and presumably behavior as Americans. The differences found in language and customs were superficial, represented skills; values, thinking and beliefs varied along one dimension of efficiency or perhaps of naturalness. These deviations were derived from the environment of economics, technology, politics and in a broad sense--opportunities. Opportunities eventually mean economics.

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This description of a prevalent attitude is over-simplified and it is inaccurate in particular application to any one person, but it pervaded the design and conduct of cross-cultural studies, and it influenced the instructors. When they faced a group of students, a second American assumption emerged, the salience of the individual in the culture and the dominant position of theories of inter-personal processes.

Cross-cultural theorists and practitioners, as a group, applied methods and concepts of human relations training to cross-cultural instruction. The stress in instruction was on establishing social relations and interpersonal interaction. There was, and there remains, much consideration of the individual as such, but the level was social, not individuated. Patterns of thinking, values and cognitive styles were generally out of fashion since they violated behavioristic tenets which were considered universal principles. Human relations workers joined the behaviorists; both camps assumed similarity among all men. If the point is extended one more step, one reaches the conclusion that all men have the same needs.

As the field of cross-cultural instruction matured in the 1960's, the name "intercultural" took hold. It is convenient to associate the new label with the recession of behaviorism and the resurgence of cognitive psychology. One no longer has to defend possessing thoughts or even values. The point is not fatuous. In both the universities and in the training

field with business, government,--but particularly in the universities--it is much easier to talk about certain topics than it was in 1965, to pick a convenient date. Students and colleagues are much more prone to understand the Buddhist idea that perception of the world is really an illusion. Furthermore, the subject can be approached from both the point of view of Buddhist philosophy or from experiments and demonstrations in the perceptual laboratories. There are fewer arched eyebrows when references are made to differences in patterns of thinking among different cultures than there were in 1965. Problems of translation between languages, differences in the meaning of words are no longer examined in a conceptual vacuum. There is an increased tendency to introduce a context of cultural dimensions of differences.

The changes are in the society as a whole and perhaps also in the ability for more effective intercultural communication. Subjects which were assigned to specialized fields have become commodities of instruction. The study of values and thinking are no longer axiology in philosophy or research in anthropology. These topics have been brought out of the seclusion of academic specialities. The implication is that it is possible to include in instruction, more so than before, differences in patterns of thinking, values and other cognitive variables. Sarason (1972), in a recent book on creating new settings, stresses values and thinking, documenting the currency and the utility of these concepts extended to areas of application.

The change is important since it implies a drift of intercultural instruction away from the assumptions of human relations, and of American culture. The problem which the instructors originally had of using content conceptualized as cognitive differences has diminished, although students and trainees--who are usually American--sometimes raise a cry to discard theories of differences. They ask for relevant differences, or for the universals of human behavior. They ask for reenforcement of American cultural values.

American society, human relations training and behaviorism are founded on the principle of similarity. The more similar things are, the easier it is to communicate, to adapt and to learn so it is believed. It sometimes fails, producing the "similarity paradox" in learning theory. There is an analogous failure of similarity in preparing persons for sojourn abroad. Difficulty of adjustment to life and to work in another society is usually indicated by the amount of differences between the host culture and American society. There is little if any attention given to certain features of a culture as providing more or less problems in adjustment than others. Experience in the Peace Corps suggests quite a different hypothesis. There is no study which controls all variables, but there is much information to suggest that very different cultures, such as that of Korea, may be easier to adjust to than others which are much more similar such as

Jamaica. The island in the Caribbean does not possess castles and ruins reminiscent of ancient civilizations such as are found in Peru, Pakistan and other countries. Nor are there constant references to the early European or African history in the Caribbean. Jamaicans speak English, the island is well known by name and often reached by vacationers. It is very similar to the United States in many of its superficial qualities. In Jamaica, Jamaicans and Americans connected with Peace Corps almost unanimously refer to the misleading superficial qualities of Jamaican society. Several months after a Peace Corps Volunteer has been in the country the realization dawns that the culture and the society are different. Frustration, dissatisfaction and even shock may settle upon the Volunteer. This is an instance of the similarity paradox at the level of culture. Although the example is crude, the experience and impressions in the field of intercultural communication favor adoption of the position that instruction must cope with differences and secondly, the kinds of differences. These basic ideas are the cornerstone of intercultural communication, while the dimensions of the field, its content, employ culture as the independent variables. The differences are defined as variables of culture (Stewart 1969).

Objectives for Instruction

The conceptualization of cultural differences as the dimensions for instruction assumes that an important consideration in systematizing the content of intercultural communication is to begin by using categories which naturally engage the responsiveness of students: they are interesting, they capture attention. Employing this criterion, and noting that some of the categories have only recently acquired favor, we can speak of cultural differences collected under perception, patterns of thinking, language, assumptions and values. The list is selective for brevity. The dimensions contained within these categories make up the content of the field of intercultural communication, and instruction for these dimensions is given to attain the following goals:

1. To provide conceptual bridges between members of two separate cultures.
2. To identify the cultural features of one culture which either facilitate or impede communication with members of another culture.
3. To induce in the student an attitude of identity as a cultural being.
4. To induce in the student an attitude of cultural relativity.
5. To induce in the student the acceptance of cultural differences as human resources rather than as impediments to communication (Stewart 1971).

It is important to note that none of these goals are absolute; all of them require a judgment on the part of the student as a value bearer. Thus all goals have to be qualified by "under certain circumstances", and for "certain people". These qualifications do not destroy a direction and a purpose in instruction. It is necessary to project the goals to the instructional situation and to the students and trainees. The tautness of language used to describe goals may impair communication, but the basic ideas provide goals for instruction which the students can accept or reject with comprehension. Number five is exotic and therefore provisional, but it communicates.

In the remainder of the paper, I would like to present selected dimensions which have worked in instructional situations and contributed to the goals outlined above. The criteria of selection are informal. There are evaluations of programs and systems, but to my knowledge no evaluation of dimensions as such exists. The choice and inclusion in instruction is at the discretion of the instructor.

Perception

There are numerous references in the literature that perceptual responses differ from culture to culture. This has been strikingly documented in the field of illusions. Thus the instructor has materials at hand if he wishes to use them to explain the main thesis of intercultural communication: people differ in very fundamental ways because of their backgrounds and cultures.

The field of perception provides a second important opportunity for intercultural communication. The world of impinging stimulation is incredibly rich, complex and chaotic. At the most basic level of the sensory organs,such as the retina, a process of selection and suppression of stimulation takes place. The processing of incoming stimuli is partly governed by the nature of the perceiver's sensory and neural systems. At the same time the ability to perceive depends on the act of categorization of stimuli, a process of coding them. Thus the perceiver responds to the category to which a given stimulus has been "assigned". The implication is two fold: perception is of the general and not of the specific stimuli. The response is to the class and not to the member of the class, and the difference between perceiving and thinking is a diminishing one. Arnheim (1969) asserts that all thinking depends on visual images but it is not necessary to take this extreme position to exploit the perceptual dimension for intercultural communication. It is the ambiguity of the perceptual image (Gombrich 1972) which makes it more sensitive to cultural factors of the perceiver, more sensitive than the written or spoken word. The experiences and the culture of the individual affect his expectations in looking at a visual image and provide him with resolution of its ambiguity. Another way of stating it is to point out that the visual image is evocative and representational (Gombrich 1972); it conveys reconnaissance and arousal but not analysis when compared with the word.

This view of perception suggests the use of perceptual visual materials in instruction. I do not know of any systematic efforts in this area, but I would like to suggest different "empirical adaptations" for instruction.

Instruction in intercultural communication is defined as learning, and frequently as learning how to learn. It is usually assumed that there are facts, concepts which the student does not have and which the instruction will provide him. Training then employs principles of learning; in one example, these are enumerated as perceived purposes, knowledge of results, appropriate practice, graduated sequence and individual differentiation. Under these conditions, instructors emphasize that the objectives of training are to acquire or to upgrade skills. In any case the instruction is described as the acquisition of something which is new, learning. The concept is not analyzed and its practice often becomes a cultivation of the American values placed on learning.

A variant view of the process of instruction in intercultural communication assumes that much of the problem of intercultural communication resides with saying or doing appropriately, at the right time, in the right place and with the appropriate persons. Thus the student is likely to possess already the behavioral or the verbal responses which in some way are blocked by the intercultural situation which introduces obstacles to the appropriate organization of behavior. He also probably possesses the cognitions, patterns

of thinking, assumptions,values,etc., which are needed to govern his behavior, but they may not be appropriately salient or they may be ineffectively distributed in clusters or systems of cognitions for intercultural communication. The problem presented for instruction is not so much one of learning new concepts, or actions, but rather one of organization of perceptions and cognitions so that a given stimulus will reliably evoke a given response, whereas previously the response might have been so peripheral as not to have been reliably emitted. From the instructional point of view, the goal is to provide the student with reliable mechanisms for retrieving a familiar concept or action under the appropriate circumstances. For this task, visual means are outstanding since it is in the quality of recognition in which the visual modality excels. The proposal is to associate the ideas and concepts which reorganize cognitions with visual materials: photographs, pictures or other types of images.

The properties of the visual image -- its color, brightness, form, organization -- make up a code for the communication of a message. The code is more ambiguous than a written language of the West -- Chinese languages possess some of the ambiguity of the visual image. The average perceiver responds to the perceptual language, but most are not proficient in "reading" the language or in recognizing the conventions of the visual image which have been derived and shaped up by traditions and culture. Still the visual image provides a promising channel of communication across cultural differences.

The most effective use of paintings, prints, photographs, charts and other visual materials employs visual images to transmit the message instead of merely illustrating it. The distinction between "transmitting" and "illustrating" the message is important and it is generally overlooked by both students and instructors. Very few, except for artists, have sufficient confidence in the visual image to use it for transmitting messages. To construct images for transmission of information perhaps requires an artist, since the process of transmission has to be based on the perceptual elements of the visual image being constructed or discovered to be systematically related (isomorphic) to the content of the image. Thus the latent content, perceptual language, will be adapted to the intents of the communicator. It will convey meaning in the same way that the manifest content of the image transmits meaning. The handiest examples of latent and manifest contents are found with works of art. The painter employs lines, forms, and colors as the means to convey a certain mood, feeling and expression or idea. Picasso represents the Face of Françoise Gilot by a wide oval, long in the horizontal dimension although in reality her face is long in the vertical dimension. Picasso remarked that a realistic style would not represent her at all, thus drawing attention to the communicative qualities of perceptual forms and colors. Picasso is quoted in the following words:

> Even though you have a fairly long oval face, what I need in order to show its light and its expression is

> to make it a wide oval. I'll compensate for the length by making it a cold colour--blue. It will be like a little blue moon. (Quoted in Gombrich 1972b)

Although the systematic arrangement of perceptual and content component is the natural environment of the "deliberate" arts, such as most painting, "spontaneous" arts, such as most photography, employ similar principles. The quality of an action photograph must convince the perceiving eye of the reality of both the manifest and the perceptual content. The perception of reality will in perception be derived from the relationship between the two, and within broad perceptual conventions observed by the perceiving eye, the spontaneity of photography does not exempt the visual image from appraisal according to its perceptual qualities.

Perceptual conventions influence the perception, perhaps particularly with photographs. A picture taken by a camera of a running horse, which depicts the horse perceptually transfixed in space, still is a photograph of a racing horse since by convention a photograph is realistic. Humor in photographs is frequently conveyed by the perceptual or latent content which suggests a meaning for the manifest content which is not realistic. Thus a photograph of a soccer player in which the ball precisely blocks out the player's head can be seen as humorous rather than irrealistic.

During the last few years, I have occasionally introduced photographs and reproductions of paintings in the instruction of intercultural communication. The visual image has been

used directly to convey meaning, which is then supported by discussions and presentations. Students are asked to describe their reaction to the images, to elaborate upon them and in some instances to invent stories about the pictures. Under these conditions the encounter between the concepts conveyed by the images and the student is private, the response of the student is stimulated by a visual image. It does not emerge from a group process. The student group is used as a forum to receive the individual responses of students which can be checked out against the meaning of the image itself. Thus the norms of the student group are not employed as either the source of concepts or as the shaper of them; it is this latter quality, often referred to as the learning community, which most American instructors normally attempt to tap for constructing knowledge, or for establishing consensus and for motivating students. With the work of people like Arnheim, Gombrich and others, perception can become the gateway to other concepts and levels of analyses, to the dimensions employed in intercultural communication.

Patterns of Thinking

Patterns of thinking is a much more acceptable topic today than it was a few years ago. Thus the subject of intercultural communication is more easily instructed since, in my view, patterns of thinking is one of the most important topics. Whereas there may be large differences in the cultural

background of people, if their patterns of thinking are compatible, not necessarily similar, communication is facilitated.

Perhaps in the field of intercultural communication Glenn (1972) has most consistently stressed what I am calling patterns of thinking when he speaks of "form-givers". He considers responses of the individual according to two dimensions, the universalistic and the case particular for one, and the abstract and association for the other. Rosalie Cohen (1969) also has described essentially two patterns of thinking which share many of the characteristics of Glenn's analysis. There are other sources of patterns of thinking such as Northrop (1953), Pribram (1945) and Nakamura (1964), Granet (1934) and others as well. Turning to the field of instruction, however, the system of Glenn is the one which has received the most thorough and repeated applications.

There is another approach which has been used successfully both with college students and with professionals in workshops. The field of thinking is first differentiated into two regions, the world of concepts and the world of perception. It is assumed that the world of perception refers to the concrete world of reality apprehended through the senses.

CONCEPTUAL WORLD

		Deduction	Transduction	
Isometric				
Isomorphic				
Probable (Uncertainty)				

Induction Retroduction

PERCEPTUAL WORLD

The diagram illustrates rather than represents--since the drawing is not visually accurate--the major relationships which can be derived from this particular scheme of looking at patterns of thinking. The first conclusion which can be reached from the diagram refers to the relationship between the conceptual and the perceptual world. In some cultures there is a relationship of identity--isometry. This is the immediately apprehended world described by Northrop (1953) and attributed to the Orient. The isomorphic relationship is usually associated with theoretical or logical cultures such as French or German. There is assumed to be a relationship between concepts and the concrete world of reality, and because of it, logical considerations are satisfactory in determining the nature of the perceptual world once a link or two has connected the two worlds. In the third instance, there is an uncertainty assumed to exist between the two worlds, a distrust therefore of concepts and a certain uneasiness with perception. This leads to the recurrent need to check out the perceptual world and to work out with care the methods of establishing the nature of the empirical world. Uncertainty is dispelled by confidence placed in the correct or the best method having been used to establish the perceptual world.

The columns in the design (Figure 1) indicate the flow or the movement between the lines for the conceptual and the perceptual worlds. Induction originates with the perception and facts, as close to experience as possible. Deduction is

the reverse and tends to put ideas and concepts on a pedestal. Transduction refers to a logic of analogy in which the movement in thinking is not so much up and down with respect to the diagram but rather horizontal to a metaphor or simile at about the same level of abstraction. Retroduction refers to leaps from the perceptual to the conceptual world without reference to in-between steps.

The diagram lends itself to further inferences but perhaps enough has been said to suggest how various patterns of thinking can be accommodated within it. Not all patterns fit, since the variables of thinking selected for treatment may be different from the ones considered here. This scheme has been most successfully used with audiences that perceive conflict in patterns of thinking and particularly those who are caught up in the distinctions between practical and theoretical, or those for whom this particular distinction forms part of their rhetoric.

There is one additional topic under the rubric of patterns of thinking which deserves mention because it has been successfully used in instruction and at the same time has not received extended treatment in other sources.

Reserve of meaning can be defined as those domains of ideas, emotions and styles which an individual appeals to for the purpose of enriching, elaborating or expanding the meaning of his message. Reserves of meaning may be illustrated by answers to the question of what is intercultural communication? There are at least five reserves of meaning: diachronic, synchronic, abstract, symbolic and verbal.

Diachronic--Intercultural communication began with the belief that learning the other man's language enabled one to communicate with him. Language eventually was expanded to include speech, and from the beginning persons engaged in intercultural communication realized that there was something to communication beyond the words and language spoken. Thus even in the early times of human history in the Orient, matters of values already appear as subjects in what is now called intercultural communication.

> The diachronic stresses a temporal perspective which is used in the nature of rhetoric rather than in drawing a cause and effect relationship according to events from the past to the present. It is not history but a source of meaning in the past into which one can dip to enhance the meaning of a message.

Synchronic--Intercultural communication refers to the efforts of one person to express his beliefs and experiences and information to another person whose cultural background is very different, and who therefore may not possess the same conventions and understanding about communication as the sender of the message.

> The synchronic represents a contemporary analysis of the issue in question, usually involves a divisive analysis of the issue.

Abstract--**The individual** is endowed by his own qualities and background with a need to participate with others in a manner that releases energy and that modifies the system in which the individual participates. The result is defined as communication; and when the process takes place under conditions of vast differences among the participating members,

and these differences are brought about by previous experiences of the members, they are patterned in the same way for some but different for others, the result is intercultural communication.

> The stress is on abstract terms which are freed of specific contingencies, and there is an emphasis either on causes or consequences. The concrete present tends to be bypassed.

Symbolic--Intercultural communication occurs when two people from different societies attain an equality of experience by sharing the same message which becomes an island inhabited by both.

Verbal--Intercultural communication is the exchange of communication between persons whose cultures are not related.

The symbolic reserve of meaning suggests the connection of thinking to perception. When this particular reserve of meaning is accentuated as a dominant characteristic of thinking, the patterns can be represented by visual means. All patterns perhaps can, but this one more readily than others (Stewart 1972). The last reserve of meaning is intended to be a play on words; a practice to which Americans are committed at least in my experience.

Language

The influence of language on intercultural communication is common so that an instructor has numerous examples at hand if he wishes to select them to illustrate the contributions of speech. The example selected in this paper,

lexical markings of adjectives in English (Clark 1969), is chosen because it naturally leads to other topics which are of much greater importance in American culture. The words, however, provide the concrete point of departure, and also encourage the risk of over generalization. Lexical markings as a subject have been successfully used frequently in instruction and in workshops. They provide a novel perspective on familiar experiences. This aspect of the example serves as a substitute for more dynamic or more social instructional methods.

Adjectives in English are found in polarities so that one can refer to tall-short, light-dark, good-bad, heavy-light, etc. The polarities of adjectives are uneven; one adjective called nominal refers to the whole dimension. Answers to questions, in which the respondent used the polarities, makes this clear. One asks, invariably, about tallness, goodness, heaviness and so on. In walking into a cafeteria, one enquires, How good is the food here? The other member of the polarity is more specific in meaning and generally refers to a precise range of judgments between the two opposite polarities of the adjectives. It has a lexical marking. This is indicated by the question on entering a cafeteria, How bad is the food here? Immediately the questioner is confining expected answers to his question to a range towards the polar term bad. The meaning is more precise than when the adjective good appears in the question.

It should be added that the analysis of nominal and lexical markings on adjectives does not hold for all polar adjectives in English. Light and dark, when referring to luminance, appear more nearly equivalent than good-bad. The pair, heavy-light, however, are clearly different with light possessing the lexical marking.

Proceeding beyond the adjectives, it can be inferred--with some trepidations--that whenever the polar adjectives receive different valuations, positive and negative, that the one with the lexical marking is the member of the polarity which is negative. The implication flowing from this observation is that the language predisposes the speaker to greater precision and superior rhetoric when speaking on the negative side, when criticizing. On the other hand, the positive side, giving praise and support, is poorly served by precision in the language. A generalization, suggested on grounds other than adjectival structure, can be made that communication in English and in American society stresses the negative side. Certainly the problem approach which is the identification of difficulties or obstacles supports the observation. The general attitude of people in the society of the 1960's is similarly in line with the assertion. It is not necessary at this point to mobilize the arguments to sustain the generalization since the purpose of presenting it is to show examples of dimensions that engage the attention of students in intercultural communication, which this one does very well.

Explanations of perception and of behavior, anchored in language and proceeding to general cultural analysis, have been used in instruction and in conferences and other similar meetings. In one instance, a group of nuns gathered in Rome for meetings with the theme of international communication. There were many cultural and national concerns in the group. One of the major ones involved the national and cultural distinctions perceived among Americans, Flemish and Dutch, and Brazilians. The Americans were perceived as romanticists, while the Dutch and the Flemish were judged to be on the cynical side. Brazilians exaggerated. These perceptions within the group went along with the perceptions often found in international groups composed of similar nationalities or representing similar national concerns. During the meetings these perceptions were associated with language, then analysed in terms of stress on the negative and positive and finally given even wider interpretation in broad cultural values and motivational factors. The intervention was successful in resolving issues which had come up during the meetings.

The Americans are romantic, in the view of the Europeans in the group, but analytical from the point of view of the Brazilians. These perceptions suggest a dimension running from Brazilian culture to the Flemish-Dutch set of values on the opposite end with the American in the middle. There are additional factors of course which influence the stereotype. The perception of Americans is usually influenced by the

American constellation of effort-optimism, the American belief that trying is what counts, tempers the greater pessimism which might be expected from just the lexical markings of the adjective structures and the precision and accuracy of expression which the critic commands.

The analysis can be carried one more step to identify the origin of these patterns. Are they solely determined by the language and its lexical and grammatical features? The answer to the questionsis no:the analysis can be carried into the field of learning. Bateson many years ago presented an interesting classification of learning (1947). He pointed out that there are four kinds and they are present in all societies. At the same time societies favor one kind over another. Thus, in Bali and presumably in Russia, Pavlovian learning is dominant. The learner lives in an environment that is highly textured and articulated so that actions of the individuals lead to definite consequences and learning occurs as a result of a chain of cause and effect. An action leads to results and the connection between the two is learned in the fixed and controlled environment. This method is not a favorite in the United States where there is a great stress placed on the spontaneous action of the individual. Learning awaits the initiative and free action of the learner. From a very early age the middle class American child is confronted with future conditions or actions which he should avoid. Futures to be avoided and punishments for prohibited actions are outlined for the child so that he reaches a fairly accurate

impression of what must not be done and what will happen to him if he pursues aversive futures. The child presumably has the freedom to choose courses of action which will bring about positive futures, but the nature of these, what the individual should do, are not spelled out with the same accuracy and details as the negative ones. The child is expected to be able to choose for himself. The spontaneity, creativity and the individuality of the person should not be affronted by clearly indicating to him the positive nature of his behavior. These are matters for him to decide and they should not be imposed upon him.

There are two types of instrumental learning, instances in which the individual presumably acts freely and spontaneously, the negative aversive conditioning is the dominant style in American society while the positive conditioning is the elusive goal of education and training. There is a fourth type of learning which gains few adherents in American society, rote learning where repetition or imitation of a model is the path to learning.

This constellation of concepts--lexical markings, stress on the negative and learning method--inject vitality and novelty into intercultural instruction and successfully communicate to groups composed of Americans and other nationalities as well. In leaving the example, it should be added that the theoretical underpinnings of the concepts can be refined beyond the level of this discussion, but that even so, there still

remain annoying questions of overdetermination in the explanations offered and of transcultural conceptual equivalence in the areas of application.

Values

The field of values provides the instructor of intercultural communication with a wealth of material for use with students. There are in the literature treatments of values which go back for many years, for instance, A Study of Values by Gordon W. Allport and P.E. Vernon published originally in 1931. In the contemporary scene, F. Kluckhohn, sometimes in collaboration with others, has pioneered in developing scales of value-orientations which have been extensively used in collecting empirical data in different cultures (Kluckhohn and Strodtbeck 1961). Clyde Kluckhohn and others reviewed the field of values and wrote an article which has been often quoted in which oughtness, the optative quality,was proposed as the core meaning of values (1951). An intriguing, recent and interdisciplinary treatment of values is provided in Values and the Future, edited by Baier and Rescher (1969).

F. Kluckhohn's value orientations prove useful in training since they are constructed with alternatives of value expressions, and each alternative is supported with empirical data from some society. In training and education, her five value orientations are usually considerably expanded and

differentiated to provide material which is closer to the usual perceptions and expectations of people. The classifications of values are numerous and will not be reviewed here, where we will turn to just one value or assumption which has proven critical in intercultural communication instruction.

All people may be described as possessing a self concept. This does not mean that the concept is a self-conscious one, but from the behavior of the individual it may be inferred that he "possesses" a self concept of a certain kind.

The Self illustrates the concept of the dimension since the idea is best considered as a cluster of possible variables which are associated as the person's identity and which govern the way he behaves. At one extreme end of possible identities is the American version. Since any society is likely to have many variations of self identities among its members, the American version has to be specified to belong to the middle class, white male member of the society. The specification is important since within recent years there has been a shift in the distribution in American society of self concepts of the Negro members of the society who have developed a self concept which incorporates affiliations with other black members of the society.

The dominant American concept is characterized by a lack of constraints on the self. The meaning of this quality is conveyed by a contrast of the American self with other cultural alternatives, in which the individual incorporates into his self

identity both constraints and privileges derived from family, region, occupation, religion or ideology. The list of facts is not exhaustive and varies from society to society. One example perhaps will suffice. The Japanese child, age 6-14, has a high level of identity with the region and nation, while a comparable Bantu child identifies with race, and the American child of the same age range, with sex (Goodman 1970). The sources of the identity establish patterns which govern the behavior of the individual.

The self concept can be employed with good effect in instruction since it meets all the criteria of effective instruction. The concept readily engages the attention and the interest of students, furnishing simultaneously perspectives on themselves and an outlook on others, particularly when the concept is presented as contrasting cultural varieties. The self concept also provides a convenient way of collecting observations and empirical findings of cross cultural differences. Finally the concept lends itself readily to various methods of instruction so that the instructor can easily discard the lecture in favor of other methods of presenting the subject. The self is particularly suited for presentation by means of visual images. The self image can be associated with bodily feelings; expressions of the nature of the concept can be found in how people dress, how they move; by the expressions on their face, the way in which they organize their living space and in the possessions they accumulate and distribute

in their immediate environment. All of these factors have been subjects for artists of all times. Painters and sculptors and now photographers are consistently concerned with representing various psychological, social, political and biological conditions of life. These same factors give shape to the self concept so that images drawn from art, the Greek tradition, Holbein, Picasso, Hopper and Wyeth, to mention some artists whose work has been used to convey the meaning of the varieties of self concepts, are effective in instruction. Photographs can also be used, those taken for other purposes as well as those produced especially for conveying the various meanings of the self concept (Stewart 1972).

Summary

1. The climate in the field of intercultural communication has changed during the last eight years or so. The recession of behaviorism and the resurgence of cognitive psychology have made it possible to instruct more easily in the field of intercultural communication.
2. The content of the field of intercultural communication focuses on differences among members of different societies.
3. Differences which make up the content of intercultural communication are cultural. They are dimensions and they are cognitive. A few examples of concepts which have been effective in practice are presented in the remainder of the paper.

4. Instruction in intercultural communication should be based on dimensions of cultural differences which readily engage the interest and attention of students. Dimensions which meet this objective can be classified under perception, patterns of thinking, language and values.

5. Under perception, the analysis of instruction in intercultural communication as directed towards retrieving familiar concepts and behaviors rather than acquiring new ones suggests the use of visual images in instruction to convey meaning as well as illustrate the meaning conveyed by language.

6. There are several systems of patterns of thinking which have been used in intercultural communication. Reserves of meaning provides one conceptualization which has been found useful in instruction.

7. In the field of language, the lexical markings of adjectives provide a concrete entry into general cultural variables; the stress on the negative in American society, exaggeration in Brazilian society, stereotypes of Flemish and Dutch persons, and different methods of learning in various societies.

8. The field of values is an important one because of the wealth of information on values which readily engages the interest of students.

9. The self concept, treated as a basic value or assumption, possesses all the qualities identified above as an effective concept for instruction in intercultural communication. The

concept can be dimensionalised as cultural differences; it is cognitive, engages the attitudes of students; it communicates to Americans and to other nationalities, and it can be conveyed by means of visual images.

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